

Maricopa
Mohave

Yuma

158 YUMAN TRIBES OF THE GILA RIVER

192 Xanavaé was given as "king," meaning "anyone who was head over people."
 554 This was not the name for the tribal chief, but for the leaders of Mexicans or
 643 Americana. It is Spanish *general*, here pronounced *heneral*. (Dr. Beals suggests
 171 that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for
 the head chief, *hanata'va*, "superlatively good," was not recognized by inform-
 ants.⁴ Havasupai *kaha't*, "chief," Mohave *kohota*, "dance director," and Yuma
kwoxot, "chief," "dance leader,"⁵ was here *kwaxw't* or *kwaxo'tinc*, "good man"
 (that is, good natured, kindly), not the name of an official. A dance leader was
 here called *nyima'caisk*.

643 The functions of a chief seem to have been slight: his author-
 ity more admonitory than coercive. He rose early in the morning
 [626] and called the villagers. Talking to the men first, he admonished
 them to go out to hunt, to feed their wives and children. He told
 the women to hasten to prepare meal so the men could start. (A
 [558] woman who failed to have breakfast ready by sunrise was
 scorned.) He looked after the meeting house and called men to
 the meetings.

There appear to have been no speakers (repeaters) for the
 chiefs or others.

645 Councillors were mentioned as chosen by the chief, two or
 three men. Whether they had special functions or authority is
 unknown to me. They were called *matas'nyük*, "those who
 agree"; more recently *matäwi'kik*, "helpers."

646 There were evening meetings which any man might attend as
 [562] he chose, even young boys, but not women. They took place in a
 [345] special large house erected in the middle of the sprawling settle-
 ment. These were by no means legislative assemblies: decisions
 were not binding. The opportunity was rather one for the ex-
 pression of opinion at a convivial gathering. Nevertheless, the
 proceedings were quite stereotyped.

643 It was customary for the chief to get the meeting house ready.
 646 In mid-afternoon he started a big fire, which was kept up so that
 [372] by evening it was intensely hot inside. He would clear it of dé-

[114] ⁴ Kroeber's derivation of the Mohave word for chief, *hanidhala*, from Spanish
 [171] *general* (Yuma, *hon-ah-thal*) may be correct but looks to me like folk-etymology
 on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The
 Cocopa, like the Maricopa and Havasupai, called the headman "good man" (in-
 formation from Dr. R. H. Lowie).

⁵ Forde, *Yuma Ethnography*, p. 137.